

# THE STANFORD. Extra.

## PREAMBLE AND CONSTITUTION

### OF THE ANTI-SLAVERY SOCIETY OF LANE SEMINARY.

Believing it incumbent upon all, who associate for the advancement of the general good, to state explicitly their object, their reasons for seeking it, the means proposed for its accomplishment, and the principles which are to control their action; we make the following exposition.

1st. **Object.** Our object is the immediate emancipation of the whole colored race within the United States. The emancipation of the slave from the oppression of the master, the emancipation of the free colored man from the oppression of public sentiment, and the elevation of both to an intellectual, moral, and political equality with the whites.

2d. **Reasons.** We advocate the immediate emancipation of the slave for the following reasons. 1st. He is constituted by God a moral agent, the keeper of his own happiness, the executive of his own powers, the accountable arbiter of his own choice; personal ownership his birth right, unfettered and inalienable; liberty, and the pursuit of happiness, his cherished rights, inherited from his Maker and guaranteed by all the laws of his being.

Slavery robs him of himself, body and soul, and though he is immortal, created in God's image, the purchase of a Saviour's blood, visited by the Holy Ghost, and invited to a citizenship with angels and to fellowship with God, it drags him to the shambles and sells him unheeded, guards him to incessant and unrequited toil, withholds from him legal protection in all his personal rights and social relations, and shames to caprice, cupidity, passion, and lust, all that is dear in human well-being. It crushes the upward tendencies of intellect, makes the acquisition of knowledge a crime, and exalts the

lowest and most degraded passions, thus limiting the longings of the soul, paralyzing conscience, fitting him to despair, and kills the soul.

As a system, slavery annihilates the marriage relation, exposes to pollution a million females, and makes stripes at death the penalty of resistance.—It tears asunder parents and children, husbands and wives, sisters and brothers, and consigns them to distant and hopeless bondage, desolate and heart-broken.

2d. It excites the enmity of the oppressed against the oppressor, goes to desperation and revenge, provokes insurrection, and perils public safety.

3d. It tends to blunt the sensibilities of all who exercise authority over the slave, and to transform them into tyrants. The whole process is drawn to the life by President Jefferson, who lived and died a slave holder.

"The parent starves: the child looks on; catches the elements of wrath, puts on the same sin, in the circle of smaller slaves, gives loose to the worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot fail to be stamped with odious peculiarities. The man must be a prodigy, who can retain his morals and manners unperverted in such circumstances."

4th. It is the occasion of deep moral pollution in the families of slave holders;—a pollution mingling with the first thoughts, spreading wider and wider with the increase of years, and naturally resulting from contact with those whom legalized oppression renders liable to prostitution.

5. It cripples the energies of the whole nation, entails poverty and decay upon the States which uphold it, foments division and alienation in our public councils, and puts in jeopardy the existence of the Union.

6. It is opposed to the genius of our Government, makes our Constitution a mockery, converts our national Declaration into a parody of sentimentality, convicts us of hypocrisy in the bar of the world, neutralizes the power of our example as a nation, and checks the progress of republican principles.

7. It opposes an insuperable barrier to the conversion of the world, is a standing libel upon the avowed influence of the Christian religion, and heathen nations will not be slow to read the disgraceful commentary. It sanctifies, as a principle, the abused and violated prejudice against color; and thus not only does it deprive the unfortunate condition

of colored people in our own country, but would, if carried out, paralyze all missionary effort and shut the bowels of mercy forever against the world.

8. Slavery exposes the nation to the judgments of God. We adopt and reiterate the memorable sentiment of Jefferson: "I tremble for my country when I reflect that God is just; and that his justice will not sleep forever;" and urge an immediate repentance of the sin which has brought his wrath, and an immediate breaking off from all iniquities.

We advocate the emancipation of the free colored man from the oppression of public sentiment and civil disabilities;

Because color, condition of birth, poverty, calamity, oft complicated with disease, no punishment. It is the part of a tyrant to inflict penalties upon the innocent; and when the victim is powerless, friendless, long oppressed, and finally heart-broken, it is the part of a fiend. The colored race in this country are the objects of scorn and persecution. Impoverished, disfranchised, and despised into the dust, they hint under the indignation of a public sentiment, which exalts itself above all that is called God. "We cannot hold our slaves while these, our brethren, are immolated upon the altar of prejudice and pride. They need our sympathy and our aid, and they shall have them."

3. **Principles.** The principles which will control our operations are enshrined in the following precepts of our Lord: "Love thy neighbor as thyself." "As ye would that men should do unto you, do ye even so unto them." "Be ye as merciful to others as your Father is merciful to you." We adopt implicitly and entirely the laws of God as the basis of our action.

4. **Mode of Operation.** We shall seek to effect the following objects:

1st. Not by instigating the slave to rebellion. This would be murder. Our principles on this point are those of our Master and Lord: "Resist not evil." "Bless him that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

2. Not by advocating an interpretation of force on the part of the free States. We are no advocates for war.

3. Not by advocating congressional interference with the constitutional powers of the States. Even if Congress had power to abolish slavery, our principles "show us a more excellent way."

We shall seek to abolish slavery by:

1st. By approaching the subject of slave holders the truth, in the spirit of the Gospel. "Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him," is the command of God. We shall endeavor to induce men to see the evil, slavery either sin, by speaking the truth boldly; addressing it in the understanding, pressing it upon the conscience, appealing to sympathy, invoking patriotism and philanthropy, and summoning out the manhood of the soul to an act of justice long and guilty delay. In fine, we propose to testify, such means as are sanctioned by the laws of the land, the dictates of humanity, the principles of justice, and the Gospel of Christ.

2. By appeals to the pecuniary interests of the slave holders.

3. By presenting facts, arguments, and the uniform results of experiment demonstrating the practicability, safety, and expediency of immediate emancipation, and the presumption and peril of delay.

4. By a general dissemination of facts, reasoning, and appeals upon this subject of slavery.

5. By embodying and concentrating public sentiment against the system.

6. By promoting the observance of the monthly concert of prayer for the Abolition of Slavery throughout the world, and by beseeching our fellow Christians, and fathers and brethren in the ministry, to pray without ceasing, in secret and in public, that "every yoke may be broken," and that "all the oppressed may go free."

To prevent misapprehension, we explain the following expression of immediate emancipation. It has been extensively adopted by expressing the views of Abolitionists, and even better, substantially, our own.

"By immediate emancipation, we do not mean that the slaves shall be turned loose upon the nation to roam as vagabonds and aliens—nor that they shall be instantly invested with all political rights and privileges—nor

That they shall be expelled from their native land to a foreign clime, as the price and condition of their freedom.

But we do mean—that instead of being under the unaltered control of a few irresponsible masters, they shall really receive the protection of law.

That the power which is invested in every slaveholder, to rob them of their just dues, to drive them into the field like beasts, to incarcerate their bodies, to sell the husband from his wife, the wife from her husband, and children from their parents, shall instantly cease;

That the slaves shall be employed as free laborers, fairly compensated and protected in their earnings;

That they shall be placed under a benevolent and disinterested supervision, which shall secure to them the right to obtain secular and religious knowledge, to worship God according to the dictates of their consciences, and to seek an intellectual and moral equality with the whites."

Finally, impelled by these considerations, and looking to God for wisdom, strength, and success, we solemnly pledge ourselves to each other, to seek through evil report and good report, "the immediate emancipation of the whole colored race. The emancipation of the slave from the oppression of the master, the emancipation of the free colored man from the oppression of public sentiment, and the elevation of both to an intellectual, moral, and political equality with the whites."

ART. 1. This Society shall be called "The Anti-Slavery Society of Lane Seminary."

ART. 2. The Officers of this Society shall be elected annually, on the first Tuesday evening of January, and shall consist of a President, Vice President, Recording Secretary, Corresponding Secretary, Treasurer, Auditor, and twelve Managers.

ART. 3. Each officer shall perform the several duties usually belonging the office he holds.

ART. 4. The Board of Managers shall from their own number, elect an Executive Committee of five, who shall through the Corresponding Secretary, direct all the correspondence of the Society, prepare for publication such documents as they may deem important, and control the appropriation of the Society's funds, subject to the supervision of the Board of Managers.

ART. 5. The incidental expenses of the Society shall be defrayed by assessments upon the members. Funds for all other purposes shall depend entirely upon voluntary contributions.

ART. 6. The Society shall hold quarterly meetings on the first Tuesday evening of January, April, and July, and 23d Tuesday evening of October, and an annual meeting on the first Tuesday evening of January.

ART. 7. Any member of Lane Seminary may become a member of this Society, by subscribing the Preamble and Constitution.

#### OFFICERS.

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MARTIN R. ROBINSON, TENN., Vice Pres.  
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